

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 39.

NEW-HAVEN, FEBRUARY 27, 1819.

Vol. III.

CHURCH MISSIONARY SOCIETY.

Eighteenth Report.

(Continued from p. 606.)

TRAVANCORE.

We have already published many particulars contained in the Report, respecting the Syrian Churches. The following comprehensive view of the Mission, will, notwithstanding, be read with interest.

Lieutenant Colonel Munro's ultimate object is, the general extension of Christianity in Travancore.

It has been his anxious wish to raise the existing Christian population, and particularly the members of the Syrian Church, from their degraded state, both in a civil and religious view.—With the condition of these Churches, the Christian Public has been made considerably acquainted, by the writings of the late revered Dr. Buchanan. Amidst many features which imparted an interest and excited a feeling of veneration for that singular people, he saw among them only the vestiges of former greatness; and plainly discovered that they were, in every respect, a fallen people. The extent of their declension has since been further ascertained, by the able investigation which Colonel Munro has had the means of undertaking: and the result of his inquiry has been, the excitement, in his own mind, of an ardent desire to rescue them from the political oppressions under which they have so long groaned, and to re-animate those principles of pure doctrine and primitive discipline which prevailed among them at a former period, and the elements of which are still discernable in their records and polity.

The political relief needed by the Christians, in common with the other inhabitants of that State, has been already communicated. They are no longer open to the molestation of the Nairs; their persons and property being placed beneath the protection of

the law, and the impartial administration of justice being secured to them in a considerable measure by the appointment of a Christian Judge to each of the Civil Courts throughout the country: and they are now freely employed in various departments of the public service of the State, in common with the principal class of Natives.

The contemplated religious benefits could only be conferred through the medium of Ecclesiastical Institutions; and these, the Corresponding Committee have had the satisfaction in some measure to supply, by the settlement of their three English Missionaries in Travancore.

At a solemn conference which took place between their first Missionary, the Rev. Mr. Norton, and the late Metran, a Superior of the Syrian Church, shortly after the arrival of Mr. Norton at his Station, the purpose of his settlement in connexion with that Church was fully explained, and was cordially recognized and embraced by the venerable Bishop and his assembled Clergy. Several points of reformation were discussed; and particularly the revival of the institution of Marriage among the Priests—a custom, which, from various causes, had become obsolete.

The Syrian Clergy, without hesitation, admitted the propriety of that institution among the Priests; and a Circular Letter was written by the Metran to all the Catanars, apprizing them of this decision, and recommending the introduction of the custom; a recommendation which has been complied with in several instances, and poverty is pleaded as the only obstacle in most others.

The late Metran having died in the course of last year, a successor was nominated in the person of Philoxenos, a Priest who previously to his elevation had been a retired and humble person, but was characterized in his

Church as "a man of much prayer." His subsequent conduct seemed to justify the choice: but his infirmities rendered him so unequal to discharge the duties of the station, that he has been obliged to relinquish it; and has been succeeded by his Archdeacon, who was consecrated to the office in the month of October last.

Among the chief means planned by the British Resident for the melioration of the state of this Church, were—the translation of the Syrian Scriptures and Liturgy into Malayalam, the vernacular language of the country—the formation of a College for the education of the Priests—and the establishment of Schools at every one of their Fifty-two remaining Churches, for the instruction of the Children at large.

All these important measures have been cordially approved by the Syrian Clergy; and have been aided by them, so far as it has hitherto been practicable to carry into effect the arrangements for their accomplishment.

For the first of them, a number of learned Catanars have been assembled by the Metran, and they have now advanced in their labours as far as the First Book of Samuel in the Old Testament, besides the Books of Psalms and Proverbs and part of Isaiah; and, in the New, to the Epistle to the Philipians.

The expense of this undertaking is borne by the Calcutta Auxiliary Bible Society; and the execution of the work is superintended by the Rev. Mr. Bailey. As soon as the translation of the remaining parts of the Scriptures is finished, that of the Liturgy will be commenced.

The College at Cotym, intended for the education of Candidates for the Ministry in the Syrian Church, has been permanently endowed by her Highness the Rannee of Travancore, at the instance of the Resident.

This Institution is under the charge of Mr. Bailey; for whom a House has been erected at Cotym, adjoining the College.

At Alleppie, the Resident has obtained, as a Gift from the Travancore

Government to the Society, a commodious House and Garden for the residence of the Missionaries; and a Church is now building on the premises, at an expense of more than 3000 rupees. The principal materials for this building were supplied by the Government of Travancore; and the pecuniary expenses, from contributions raised by the Resident at the British Stations in the country, and a sum of 1500 rupees advanced by the Corresponding Committee.

A School has been established, by Mr. Norton, at Alleppie, in which between 40 and 50 Children are instructed; and, at his instance, a House has been appropriated by the Travancore Government for a Hospital, for the numerous destitute and diseased objects, which, he reports, formerly crowded the Bazars.

This measure, and the erection of the Church, appear to be applauded by the inhabitants; who acknowledge the source of these "good things" to be excellent, and that "the like was never before known in Alleppie." A Parsee Merchant contributed a subscription to the Church; stating as his reason, "that he was sure it would be for the good of the people."

Speaking of the progress of the Mission, Mr. Thompson writes—

We ourselves, indeed, feel that little is done. No great effect yet shews itself from the labours and expense of the Society. Much, however, is in progress; and here you see distinctly where and how. We must also, again and again, call on you to bear in mind, perpetually, the peculiar difficulties which oppose us in India.

It will not however, be said, that nothing is done. No great thing has been produced to gratify impatience: yet will not Christian Faith and Love be quite disappointed; and Hope will find somewhat to rest on in our details with satisfaction.—We cannot report to you any thing like what you have heard from some quarters; but we can tell you, confidently, of an evident awakening among a people, who seemed, till of late, locked in a sleep of

death—of a noise of alarm for Idolatry—of Brahminical prejudices and influence giving way—of religious inquiries excited, discussions taking place, and a great desire for Instruction pervading all classes. We shew you our Schools; and many hundreds of little Heathen Children, from Brahmins to Parriars, growing up, as your own Children, under the teaching of the Law of the Lord and of the Gospel of Christ. And if still it should occur to any, "Yet is this little!" we reply, "Yet is this little that on which your Missionaries think it much to be engaged—on which they spend their very lives, from day to day—and for which they regret not that they left kindred and homes, and encountered the loss of all things."

The Report gives the following information respecting the Mission in New Zealand:—

Houses for the Settlers, and a school-room thirty feet by eighteen completed. The School, mentioned in the last Report, was opened by Mr. Kendall, in August 1816. The number of Scholars, by the last return, was 51. To secure regular attendance, and to give the requisite advantages to the Scholars, it will be necessary to clothe and feed them; which may be done, however, at a comparatively small expense. By such a School, the attachment of the Children will be better secured, and the regard of the Parents to the Society's plans more readily conciliated.

Mr. Marsden speaks in the highest terms of Mr. Kendall.

The liturgy and a suitable Sermon are read by the Settlers, alternately, every Sunday, in the School room. Natives frequently attend.

Mr. Hall finds the Natives not yet prepared to make a rapid improvement as mechanics. Their natural fondness for a rambling and active life must be brought, by degrees, to yield to more steady occupation. They are, at present, more easily induced to assist in agriculture. Parties, willing to work for a time, will make rough fences, cultivate land, or do any work which it requires but little time

to learn. Their fondness for iron has led them to cut a wheel-barrow to pieces, to pull a house down, and to break up a boat, for the sake of getting at the nails, rather than avail themselves of the proper use of these things. At present, they have not patience to wait for future benefits: it is immediate gratification which such minds seek after.

Mr. King was instructing some of the Native Boys in twine-spinning; and found them active, and quick in learning. His greatest difficulty was, to repress their wild habits, and to fix them steadily to labour.

Mr William Carlisle, resident in the Colony, and well known to the Rev. Robert Cartwright, one of the Society's friends, was induced by Mr. Cartwright to offer his services as a school-master for New Zealand. He, in consequence, visited the Society's Settlement; and, after living several months with Mr. Kendall, returned to the Colony for his wife and child, much delighted with the country and the people, and, above all, with the work in which he had engaged. Mr. Kendall speaks in most cordial terms of Mr. Carlisle; and expects in him a zealous fellow labourer, in teaching children, and administering medicine and counsel to the sick.

A very respectable young man, Mr. Charles Gordon, brother-in-law of Mr. Carlisle, has been engaged, for three years, as Superintendent of Agriculture. It is hoped, that, by his exertions, the settlement will soon be rendered independent of New South Wales for supplies of grain.

Mr. Marsden, profiting by the experience of the Colony of New South Wales, has, very prudently, sent cattle to New Zealand, with a view to the future benefit of Settlers; and he will continue to do this from time to time. For many years after the establishment of the Colony in New South Wales, in consequence of an adequate stock not being sent at first, a Cow sold for from 80*l.* to 100*l.*, and a Horse for 100*l.* to 150*l.* A Horse and Mare, which Mr. Marsden took with him,

when he visited New Zealand, are doing well. There is every prospect of the islands being stocked with horses from these. Mr. Marsden justly considers cattle as of great moment in a new Settlement, as they will supply so many of the real wants of the Settlers. There are numbers of Islands on the East Coast, on which cattle might be put, and taken off as wanted.

(To be continued.)

MISSIONARY SOCIETY OF CONNECTICUT.

Twentieth Annual Report.

Concluded from page 612.

The Missouri Territory has opened a vast field for missionary labour. The Rev. Timothy Flint was stationed at St. Charles, on the Missouri river, and laboured in the adjacent towns. He also added Green's Bottom, a new settlement ten miles above St. Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and the Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected. The situation of the people where he travelled, he represents as being generally deplorable. Many of them live and die without any thought of eternity. So engaged are they in making new settlements in the woods, that they seem disposed to regard nothing besides. But with respect to many it is otherwise. They are willing to hear instruction from God's word. He took a peculiar satisfaction in distributing the Bible; and in seeing, in his extensive circuits, the Bibles which he had distributed, and in hearing from the people their cordial expressions of gratitude to the benevolent donors. "I could give," he observes, "a thousand details of the evident good resulting from this blessed charity." One striking instance he mentions of a young man, the son of a hardened unbeliever, and a champion among that class of men. He had received a Bible, had read it, and from reading it was persuaded that it was his duty to attend public worship. His father was angry, and gave him his choice either to give up his Bible and public worship, or leave his house. The father was very wealthy, and the young man just married and unprovided for, but he chose the latter. He left his father's house, and was under the necessity of making great exertions to support his family; and declared that he was determined to cling to his Bible at the risk of all consequences. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the installment of the first Protestant minister that has been settled west of the Mississippi,

and North of the Arkansas. In his excursions he saw many families from Connecticut; and things appeared more encouraging than in any part of the country he had seen.

The Rev. Salmon Gidding is stationed at St. Louis, Missouri; but makes frequent excursions into the country to preach the gospel, and has formed several churches. In Bellevue is a Church which he was instrumental of gathering. In returning to this place, after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity. Christian professors honoured their profession. He also gathered a church at Richwood. When he first visited this place the people were opposed to Gospel institutions; but they soon became friendly to Gospel order, and ready to subscribe liberally for its support.

In various places he preached to attentive audiences. His tour through the country was greatly encouraging. God appeared to be silently working on the hearts of the people. There was an increasing attention to divine things, and an earnest desire to enjoy the means of grace.

In a letter of late date, he says he had preached regularly at St. Louis since his preceding communication, except that, every fourth Sabbath in each month, he preached in the country. He had instituted a Sabbath School in St. Louis, which was well attended, and he preached a lecture every Sabbath and Friday evening. There appeared a more than usual attention to the things of religion. A number were deeply distressed on account of their sins, and some were rejoicing in hope that they had met with a saving change. The people were about to erect a house for the public worship of God.

The prospect of good in that country, arising from missionary labours, he thinks, is daily increasing, as is the call for more missionaries. God has not suffered the labour which has been bestowed on his vineyard to be in vain. The fruits of it are already seen; and "may we not hope they will continue, spring up, and ripen for years to come? People in the country are surprised at the alteration in St. Louis within two years; and alterations for the better are visible in almost every place where missionary labours have been bestowed." Seven churches are already formed in that region. One of them have a pastor, and another a minister residing among them. The remaining five are dependant altogether on missionaries for a supply. The two most distant from each other are not less than one hundred and forty miles apart. "These destitute churches," says Mr. Giddings, "are calling on me for preaching, and consider themselves as under my pastoral care. I can feel for them, and pray for them, and that is the most that I can do for sons of them."

The Rev. Elias Cornelius was appointed by the Board of Trustees, a missionary to the city of New Orleans. On his way to that place he performed missionary duties, and arrived there

Dec. 30th, 1817, after a journey of three thousand miles. This city contains thirty thousand inhabitants, and has but one Protestant minister. The population chiefly consists of French, who seem to have no idea of the sanctity of the Sabbath. The day is devoted to business and pleasure. There are thousands of English and Americans there; and the number is annually increasing. The pious, of different denominations, had long been waiting for some one to break to them the bread of life. And, forgetting the peculiarities of party, were ready to rally around any evangelical minister of Christ, and lend him their support and prayers. "Hence," says Mr. Cornelius, "they received me with joy and gratitude, and flocked together to hear me preach; and never was I more gratified with the attention of any people. The utmost order and solemnity were observed, and not unfrequently the silent tear evinced that some hearts, and least, could feel."

He was treated with great kindness and hospitality; and was instrumental of forming a regular church and congregation, which have obtained an act of incorporation from the legislature. By these he was earnestly importuned to tarry, and take the pastoral oversight of them. This he felt himself under a necessity of declining, and directed their attention to Mr. Larned, who was soon expected in the city, acting under a commission from the General Assembly of the Presbyterian Church.

Mr. Cornelius preached steadily and frequently to the people previous to the arrival of Mr. Larned which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city; and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans.

His visits to the hospital were frequent, and deeply interesting. Here were people huddled together of all descriptions, and attended with various diseases. To the sick, and dying, Mr. Cornelius was a counsellor, a comforter, and frequently with his own hands administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals were considerably improved, and the condition of the sick greatly ameliorated.

From the sick, the dying, and confined, he turned his attention to seamen. He preached in a ship, which was lying in the harbour, to as many as could be collected, the cabin of which was filled with sea captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans were no less solemn and attentive under the preaching of the gospel.

The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good, both to the souls and bodies of his fellow men.

The arrival of Mr. Larned was an occasion of great joy to the friends of religion. His labours were highly acceptable; and the church and congregation harmoniously invited him to settle with them in the gospel ministry. This invitation he accepted; and a house for the worship of God is soon to be erected.

On the whole, Mr. Cornelius thinks the moral state of the city is improving, and that the cause of religion is rising. The monthly prayer meeting is attended with increasing interest; a Sabbath School is established; a Female praying Society; a Female Orphan Society; a Bible Society; and increasing exertions are making to replenish its treasury. A Female Domestic Society has also been recently instituted, the object of which is to procure a well qualified minister to labour among the poor and sick, in the jails and hospitals.

The Rev. Samuel Royce was appointed a missionary to the State of Louisiana. He is stationed at Alexandria, which is situated about one hundred miles above New Orleans, and empties into the Mississippi from the west. Here he has spent the most of his time, and has accepted an invitation to settle in the gospel ministry.

On his journey to this place, he preached much to destitute congregations. He crossed the Mississippi at Baton Rouge, and since that time, he observes, he has been on ground never before trodden by a Protestant minister, except a few who were very illiterate. He made excursions into the country to preach, and visited Natchitoches, which is eighty miles above Alexandria on the same river. The inhabitants of this place are a mixture of Americans, French, Spaniards, Indians, and Negroes. The language of these is mixed in all possible proportions.

A woman, who was brought up in New England, and who had been some years in this place, was informed that there was a minister in town, she sprang from her seat, clasped her hands, and said she had not heard so good news since she had been in that country.

Many of the people were desirous of settling a minister, and expressed their regret that he was engaged. Numbers of his hearers, in this place, had never heard a sermon except from a Roman Catholic; and had never before seen the face of a Protestant clergyman. Yet they did not know that greater religious privileges were enjoyed any where, than what they enjoyed. Some, however, were sensible that they were perishing for lack of knowledge. He was frequently asked, why no minister was ever before sent into that country, and whether it is probable that any others will be sent.

Infidelity has spread wide its baneful influences. A great cause of this is, that there have been no ministers of the gospel there, for whose talents and learning the people had any respect. Yet there are a few pious people scattered through the country, some of whom have been long separated from religious society. When he met with such, there countenances and tears, more than words, expressed

emotions, easier to imagine than describe.

His mission has gladdened the hearts and encouraged the hopes of God's children; and some have been brought to think seriously of religion, who had neglected it before.

The Trustees have now to exhibit a summary of the labours of those who have been employed under their direction. It is but a general view which they can exhibit on this subject, for it would require volumes to enter on a particular detail. The missionaries, who have been employed, appear to have been faithful and persevering, in the great and important duties devolving upon them; and their labours have been attended with as great success as we had any reason to expect. The harvest truly is plenteous, but the labourers few. In order to proportion their labours, they must give to each but little. But that little is all important, and has been instrumental of producing gospel order, of advancing the moral and civil interests of the people, of establishing churches, of converting many souls, and of comforting the hearts of God's dear children. In every place, where missionaries have gone, they have been joyfully received, and hospitably entertained; and in almost every letter, the thanks of the people are presented to those whose liberality has enabled the Trustees to send missionaries to feed their souls with the bread of life.

In the foregoing Narrative, particulars respecting the administration of the ordinances of baptism and the Lord's supper, and visiting families and schools, are generally omitted, for the sake of brevity, and to avoid repetition.

Brethren, the time is come when the Lord's house must be built; and in order to do this, much expense must be incurred, and who is there who does not wish to share in the honours and blessedness of this work? It is presumed that none have been the poorer for all they have given for this purpose; yea, that they have had greater prosperity, for *there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.* But even if the reverse were the truth, who would not cheerfully make some sacrifice to accomplish this glorious work? Think of the multitudes scattered in the wilderness, and perishing in ignorance; and their children growing up without instruction in the most important knowledge; and you must be sensible of the necessity, not only of continuing, but increasing your donations. The country is rapidly settling, and an increased number of missionaries is necessary to do the work, which a small number could a few years ago have done. The constant cry is, "Send us more missionaries." The Trustees would rejoice to send them; but they must have your permission; you must give an increase of means. In former years they have gone to the full extent of their funds, and in some have anticipated your bounty; and the year past they have expended nearly a thousand dollars more than their income. What you give to build up Zion is but lending to the

Lord. It is laying up an inheritance for your children which they cannot waste. *Be not weary then in well doing, for in due season ye shall reap if ye faint not.*

With your charities, let your prayers daily ascend to God, that he would accompany the labours of missionaries with more abundant success; and that all exertions to spread the knowledge of the great Redeemer may be abundantly succeeded, until *from the rising of the sun to the going down of the same, his name shall be great among the Gentiles, and in every place incense shall be offered to him and a pure offering.*

JONATHAN BRACE, *Chairman.*

ABEL FLINT, *Secretary.*

For the Religious Intelligencer.

FEMALE RETRENCHMENT SOCIETY IN STONINGTON.

A number of Females in Stonington, excited by the example of the students in Andover, Mass. and affected by the situation of thousands of their fellow-creatures in America, who are destitute of the preached gospel, have formed themselves into a society to aid in the education of one pious indigent young man for the Christian ministry, auxiliary to the Education Society of Connecticut. The officers of the society are a President, Secretary and Treasurer, with a committee of four members, who shall together transact the business of the Society.

All Females subscribing fifty cents annually, shall become members; but donations from any one, either the larger gifts of the rich, or the humble offerings of children or the poor, will be thankfully received—the whole to be retrenched from usual expences.

The Society would respectfully recommend the subject of retrenchment for the promotion of the gospel, to their sisters of every rank and denomination. It is often remarked by foreigners that America, though in her infancy, is fast imbibing the luxurious habits of the old world. But how melancholy is the fact presented to us by the American Education Society, that large and populous districts of our country are unprovided with the preached word, and multitudes are perishing for lack of knowledge. Many of them are able and willing to support ministers, but cannot obtain them.

There are, it is believed, many pious young men in our congregations who would gladly devote themselves to the ministry, if the means of education were afforded them. Ought we not to be willing, dear sisters, in this emergency of the church, to deny ourselves superfluities in dress or diet, to aid in furnishing ministers for the destitute parts of our land? The ornaments of dress, or the luxuries of the table, "perish in the using," and are often injurious to the possessors; but acts of self-denial for Christ's sake and the gospel, will be recollected with pleasure through life, and even on the bed of death, and be recognized by the final Judge, as an evidence of our faith and love to him. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." To Christian women, their own sex have a right to look for examples of holy self-denial. Daughters of Zion! the Saviour's call to you is imperative! He has made self-denial the very badge of your discipleship. "Whosoever will not take up his cross and *deny himself*, cannot be my disciple." Holy women of old brought their ornaments to the building of the tabernacle; and illustrious examples of pious females have lately been recorded, who have devoted the trappings of vanity to the service of their Redeemer. Taught by the spirit of true Christian self-denial, a Cherokee girl at Brainerd, has laid her jewels at her Saviour's feet; and shall we, who have been blessed with the gospel from our infancy, be backward to follow her pious example? By conforming to the apostolic injunction, "I will that women adorn themselves with sober and modest apparel, not with gold, or pearls, or costly array, but (which becometh women professing godliness) with good works," what an immense sum would be saved for the treasury of the Lord! Let not poor Christians be deterred from this good work because their comforts are few. A single cent consecrated by the prayer of faith, will be a precious donation in the sight of Jehovah, 'Tis prayer which sanctifies the gift. The widow's

mite was accepted, and called forth the approving voice of the Saviour; and if Jesus can say of us, "she has done what she could," it is the highest style of commendation. Few, comparatively, in this land of plenty, but can retrench in some particulars; and oh! when we reflect upon the self-denial which Jesus endured for us, can we do too much for his cause! He was often hungry and thirsty, and had not where to lay his head. *He* who was the Lord of glory, "for our sakes became poor, that we through his poverty might become rich." If pious females throughout our land, should enter into a holy combination for the promotion of the preached gospel, upon the principle of retrenchment, how honorable would it be to the Christian character, and how powerfully would it operate upon numbers of their sex, who beholding their good works, would be constrained to glorify God, and engage in the same blessed cause! and the reward will be glorious. We are assured by our gracious Redeemer, that every sacrifice made for his sake and the gospel, shall be recompensed by a hundred fold in this life, and in the world to come, life everlasting. Let those, who are mothers, train up their dear children to acts of self-denial and charity. It will soon become a habit of the mind. They will learn to undervalue the trifling decorations of dress, or the dainties of the table, and to aspire after nobler gratifications. It is the most likely method, in connection with other means, to procure for them the divine blessing, and they will grow up the future benefactors of mankind.

Permit us to express our earnest desire that the noble example of Andover, may be followed by the formation of similar societies in every town and parish, and thus many faithful ministers be raised up, who shall break the bread of life to souls famishing for the word; and "the blessing of many ready to perish" come upon them.

In behalf of the Society,

MARIA HART, Secretary.

From the Recorder.
REVIVAL OF RELIGION.
BELCHERTOWN, MASS.

Extract of a letter from the Rev. Experience Porter, to a Clergyman in Boston, dated Belchertown, January 29th, 1819.

Rev. and dear sir,—In giving you some account of the glorious work of God among the people of my pastoral care, it may be proper to notice the previous state of the church. At my instalment, in the early part of 1812, the church consisted of about *one hundred and seventy* members; of whom *one hundred* were females. They had generally been admitted on strictly evangelical principles. In October of the same year, it pleased God to revive his work. The revival continued, without declension, about five months. As the fruit of it, *one hundred and ten* persons were added to the church; of whom a small majority were females. In the summer of 1816, there were a few instances of seriousness; and a small number were added to the church. From that time religion very sensibly declined. A chilling deadness seized on the great body of the church; the consequence of which was a criminal conformity to the world; and it seemed as if Christ was about to be exiled from us. There were, however, a number of individuals who did not cease to sigh and cry for the abominations which prevailed; and who unceasingly cried—Spare thy people, O Lord, and give not thine heritage to reproach. About the beginning of August last, an improvement was observable in the attention of the congregation on the Sabbath-day. Early in September, two or three young females in the west part of the town, were seriously impressed.

In the course of the month the number increased to seven or eight. In the mean time, the general aspect of the congregation on the Lord's day became more encouraging. There was an earnestness in the attention of numbers, which had not been observable in months past. It was not however known, except to the immediate friends of the few who were seriously affected, that there were any instances of conviction in the congregation. I was not myself apprized of it till the commencement of October.—Having visited and conversed with the young ladies, I gave some account of their exercises the next day at a meeting in the street a mile north of the meeting house, and urged upon professors of religion the duty of immediate extraordinary prayer for a revival of religion in their own hearts, and through the town. *Every professor present engaged to spend that evening in his closet.* It was such an evening as some of them will never forget. The Spirit helped their infirmities with groanings which could not be uttered. At the close of the next week's meeting at the same place, it appeared that two young men, brothers, were awakened. The elder dated his impressions from the Sabbath; those of the younger were more recent. In the evening of the same day, (Tuesday) at a conference in the same street, at which many were present, the younger brother became very deeply impressed. His convictions of sin were powerful; and his distress and agitation were visible to all who were at the meeting.

The people present, a large proportion of whom were young men, were deeply affected. Most of them were strangers to the quickening power of the gospel—some of

them were addicted to profane swearing; and others were professed deists. I know not, however, that an individual escaped from the scene unwounded. They were pricked to the heart. The report of this meeting rapidly spread in every direction, and seemed to "tingle" in the ears of every one who heard it. On the two succeeding days, meetings were held in different sections of the town, at which full audiences attended with solemn stillness, and eager attention; while painful anxiety of heart was visible in the countenances of numbers. The following Sabbath will be memorable in the history of this church. There was a very numerous, anxious, trembling audience, still as the grave, and solemn as the judgment. Great numbers were in tears. No sneering, no trifling, no sleeping. From this the work progressed rapidly. For a few weeks, it is believed that nearly all the adults pertaining to the congregation, were unusually softened. All unnecessary conversation on every other subject, beside the great concern, was, by common consent, suspended. None denied that this was the work of God—that God was here by a special and extraordinary power. Nearly all were anxious to attend meetings whether held in the day time or in the night. In most parts of the town there were meetings for prayer or conference two or three or four times a week. Within ten days from the time when the work became general, it is supposed that from 20 to 25 were born into the kingdom of grace. During this time, however, notwithstanding the almost universal prevalence of a spirit of tenderness, anxiety, and teachableness, the number subject to deep conviction of sin, and thoroughly apprised of the plague of

their hearts, was not great, though it daily increased. In visiting families, I found few who were deeply distressed; but all seemed willing to hear instruction; ready to confess their need of a new heart; and anxious to feel more deeply their need of Christ. On conversing with them a few minutes, they would generally melt into tears. Convictions and hopeful conversions have continued to multiply; and I humbly trust, there is as yet, on the whole, no sensible decline of the Spirit's influence. Some weeks have exhibited more numerous and extraordinary displays of the grace of God than others; and while some sections of the town have been very lively, others, have been comparatively dull.

In the early part of the revival, great efforts were made to awaken the professed people of God. They were much more frequently addressed than others. The co-operation and believing prayers of all such were deemed of the greatest importance in carrying on the work. But to revive lukewarm believers has sometimes seemed to me a more arduous work than to awaken unbelievers. A small proportion of the church were found in the attitude of earnest expectation, when the Lord came in his glory, and of course hailed his coming with unspeakable pleasure. Numbers more suddenly awoke, were pierced with sorrow for their past drowsiness, confessed, with signs of true penitence, their backslidings, and entered with vigor into the Lord's work. All were glad, and seemed to be awake. But it was soon observable that numbers were backward and slothful in the self-denying and laborious duties to which the occasion called them. At length by various and extraordinary means, the members of the

church generally have appeared to enter heartily into the labours of the harvest. Considerable numbers who have long professed, and, in a good degree adorned the doctrine of God our Saviour, have had their seasons of painful conviction, been brought into the deep valley, and have seemed to be born anew. The change wrought in the church is great and animating.

Of those, not professors, who have been powerfully and, as is believed, savingly wrought upon, there has been no distinction of age or sex. Only one man, however, over 70, has appeared to become a child of grace. He is 78—is possessed of a good mind, and vigorous constitution, and is as active and free from the infirmities of age as men generally are at 60. He lives four miles from the meeting-house, and till very lately has never attended divine worship with us, but has manifested a disposition to encourage sectarian influence in his neighbourhood. He has long been inclined to think favourably of the notion of universal salvation. He was persuaded to attend our meetings by two of his neighbours who had become subjects of the work, and in whom he observed a surprising change. At the first meeting he attended, the spell which had so long held him in sinful servitude was dissolved. The evils of his heart and life, irresistably arrested his attention. He returned to his house with amazement and trembling; and remained in great anguish of spirit, acknowledging the justice which doomed him to hell, and crying for mercy, though sometimes ready to faint in despair; in about six days, however, it pleased the Lord to give him a sweet release from his bondage. His present appearance and views,

and the account which he gives of what God in his abounding mercy has done for him, are highly satisfactory. It must not be omitted that his mother, as he informs me, was a praying woman, and had all her children baptized in infancy. Perhaps this may be regarded as, on the whole, the most extraordinary conversion which has occurred. A number of men who seemed almost in a hopeless state, have received mercy. But they were neither so old, nor so far removed from the range of the gospel influence as this man.

The whole number who have hopefully passed from death unto life, may somewhat exceed *two hundred*. Of this number, forty were admitted to the church on the first Sabbath in December. *One hundred and six* now stand propounded against the next Sabbath; and the remainder, most of whom are recent converts, have not yet offered themselves for the church.

The children of believers have in general been earlier in the work than others. Their convictions have been short, frequently not more than a week—in many instances not half a week. They were, however, exceedingly pungent and distressing.

In the early stages of this blessed work, it was not uncommon for the whole assembly to be melted into tears; and sobs and groans have in some instances, and for a few moments, interrupted the order of worship. Such scenes might have pierced the iron hearts of infidels; and indeed some who but a few months since were proud of being seen in their ranks, were among the number thus deeply affected.

Children under twelve years of age, did not, in the early stages of

the work, appear to be at all affected. More recently, cases of this sort have become numerous. Many little girls and boys, between the ages of 8 and 12, in various parts of the town, have frequent meetings for prayer—the girls always by themselves; and those who have from curiosity, occasionally placed themselves within hearing of the little circle, have expressed their astonishment at the freedom and propriety with which many of them have addressed themselves to the prayer-hearing God. The most perfect order and seriousness have invariably prevailed at these interesting meetings. Our town is full of circles of “young men and maidens, old men and children,” who often meet to worship and praise the Lord.

A very large proportion of the subjects of this work are heads of families. Of the forty admitted to communion, 14 (men and women) are such. Of the 106 who were lately propounded, 46 are married people—23 men and 23 women. Most of these, as I should think, are over thirty-five. Of the young people, *a few more than half are males.*

Of the happy effect which this work of sovereign grace has already produced on our society, it would be difficult to speak with sufficient approbation and praise. Party contentions, jealousies, evil communications, profanity, intemperance, &c. have nearly disappeared from our society. No candid observer of the influence of such a work on the feelings and habits of men, will question its tendency to promote the most perfect state of social order, virtue, and happiness. The change in numerous individuals is well described by St. Paul—*“and such were some of you; but*

ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.”

I have felt a wish, dear sir, to give you a short account of a small number of very interesting cases. But the bad state of my health renders it too laborious for me to write. It is more than a week since I commenced this long letter, I have been able to write only a few lines at a time; and those at long intervals. I am, however, very slowly mending. The good work continues with power. It is also very great and general in Enfield, and South Hadley, and Palmer, is begun with great promise in Ware, and Granby, and Amherst, and increases in Northampton. Other towns in the vicinity exhibit very flattering appearances. As to opposition to such a work of grace in Hampshire County, there is none.

Most respectfully yours,

EXPERIENCE PORTER.

P. S.—Among the subjects of the work, we reckon five or six blacks, one an old man of near 70, not yet brought in. Their cases are very interesting and clear.

BIBLE CHARITY AND SUNDAY SCHOOL SOCIETY OF THE COUNTY OF YORK, PA.

This Society held its 6th quarterly meeting in the Rev. Dr. Cathcart's Church, in York, on the 31st of December. A very excellent appropriate Sermon was delivered on the occasion, by the Rev. William Kerr, of Marietta. After a collection had been taken up for the use of the Society, the Rev. Robert Cathcart, D. D. in a short, but pertinent address, detailed some of the advantages of Sabbath School Instruction; from which it appeared, by a very rational and satisfactory statement, that the instruction within the reach of children in these institutions, during one year, that is, 52 Sabbaths, is at least, equal to half a year's common school instruction. In common schools, where attendance is a matter of compulsion or irksome duty, the affections are not enlisted on the side of improvement. But in Sabbath Schools, all the best affections of our nature, on the part both of teachers and learners, are actively concerned in the work. That which is

learned with pleasure in youth, incorporates itself with the memory, and constitutes a portion of the mind as long as the faculties remain unimpaired, &c.

We make the following Extract from the

REPORT.

It is said of Robert Raikes, the founder of Sunday Schools, that the profanation of the Sabbath, by multitudes of boys assembled for mischief and riot, at which his spirit was grieved, first induced him to provide means for gathering them into Sunday schools. Without knowing this fact, the members of this society were, like him, grieved at the profanation of that Holy Day and the ruin, both in a moral and religious point of view, into which many of the children about us were blindly precipitating themselves. It will be recollected that this institution originated on the 7th day of August, 1817. At that time no Sunday school had ever been attempted in the county of York. A few individuals, consisting of almost all the religious denominations known in this place, determined to divest themselves of those ugly prejudices, which have kept much of the Christian world apart and prevented them from doing good in almost every age of it, and to unite their endeavors to check the growing vices of the age. The consequence was, a flourishing Sunday school soon arose on the spot where they had sacrificed their prejudices. They considered, (whether correctly or not, time will determine) that the most effectual method to put an end to vice, would be to give the rising generation, and every succeeding one, a disrelish for the practice of it. They considered it laudable indeed in every good citizen to endeavor to bring to punishment full grown Sabbath breakers, drunkards and blasphemers; gamblers, swindlers, idlers and debauchees; but they naturally looked to the civil authority and a preached gospel to correct these evils. This Society therefore, turned its attention to the young and comparatively innocent, with a view to keep them so.—Should the labours of the benevolent of this age be blessed with success, we

may expect to see the grosser vices, that disgrace human nature, die with the bodies, upon which they are now feeding or depart from this world with the souls which they are now ruining.

Speaking of the School No. I. it is stated that

Fourteen Sabbaths have now passed since the last quarterly meeting. The average number of scholars has been two hundred each Sabbath.—There are, however, above three hundred on the rolls of the school. The number of teachers is about 30, including such of the youth that assist to instruct the small scholars. The progress amongst the learners, as to the mere learning to read, has been satisfactory. In taking a retrospect of the year now closing for ever, we find many scholars that had their places at the beginning of it in the A B C and one syllable divisions, now at its close, with the Bible in their hands; and some of these evils such as have had the benefit of no other school. But these have not been the greatest benefits resulting from the institution. A marked distinction between Sunday school boys and those who do not attend any Sunday school, is observable whenever you see them together. A serious deportment and mildness of temper and meek and modest manners, are contrasted with levity of manner and a turbulent temper and impudent demeanor. This marked difference is not a superficial, or outside matter, but seems to have its cause deeply seated in the heart. Many lanes and corners of our town, which were formerly rendered nuisances by the noisy and riotous behaviour of children there assembled on the Sabbath for mischief or amusement, are now characterized by the quietude and stillness of sacred time.—Thus much is gained to the Sabbath. But we do not stop here. We have only exhibited the benefits of the institution as they are made the object of our senses. Let us endeavour to penetrate the heart and see what has been effected there. To this end let us convey you into

the centre of our Sunday School at the hour of its close, on a Sabbath evening; an hour rendered doubly sacred and dear to both teachers and learners, for its salutary effects on the hearts of both. Behold yourself surrounded by two hundred young immortals, looking wistfully for your parting admonitions and the offering of the evening sacrifices of prayer and praise. See how they hang upon your lips and catch your words as they fall therefrom; see the frequent tear moistening in the sparkling eye: observe the sigh as it heaves the tender breast: see them gather around a Hymn Book,* like bees around the fragrant balm, and join in the song of Zion; their "lips together move," lisping sweetly the praises of their Redeemer: and above all witness their daily increasing attention to the awful and affecting worship of God in prayer. In fine, observe how the soul in many ways labours to enter the narrow path and you will exclaim in the language of the best friend of little children, of such, surely, "of such is the Kingdom of Heaven!" But thanks be to Him, who hears and answers prayer, we do not stop short of what is the ultimate object of a Sunday School teacher's instruction. Within this school there are some, once scholars and now teachers, who, we trust have been "born of the spirit," through the instrumentality of the Sunday School; and many others gradually becoming sensible of their need of the blood of a crucified Redeemer.

We could make further extracts from the details of seven different schools in the country, but have not room in the present Number.

For the Religious Intelligencer.

AMERICAN INDIANS.

MR. WHITING.—It has been long the enquiry among people of reading and observation, from what nation the Aborigines of this country descended. Some, who have been well acquainted with the customs and usages observed among them, are of the opinion that they sprung from the ancient Israelites.

* Owing to a scarcity of Hymn Books.

I have lately been led to think this conjecture is correct; and that the Scripture history affords probable evidence, that the North American Indians descended from the tribe of Dan, in particular. I send you my reasons for the support of the above opinion, which you are at liberty to publish in your Religious Intelligencer.

My reasons in support of the above opinion are the following, viz:

In the first place, the American Indians from the beginning, have uniformly answered to the character, which the Patriarch Jacob gave the tribe of Dan, in his dying speech to his twelve sons. Gen. xlix. 17. "*Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, that the rider shall fall backward.*" The prophetic description here given this tribe by their progenitor, exactly corresponds with the character of the Indians. It is well known that they have exhibited more of the crafty cunning of the serpent, in many respects, than any other nation known in history. They have discovered this in their arts of deception and treachery; in their transactions with civilized people. And in particular has their serpentine subtlety been manifested, in their modes of warfare. How common has it been for them to display the nature of the adder in the path, by lying in ambush, and shooting the horse or his rider, so that he hath *fallen backward*?

Their wonted practice in destroying the lives of the white people, in this sly and crafty manner, agrees with Doct. Scott's remarks upon the tribe of Dan, in a note upon the above cited passage. He says, "they were subtle and mischievous as serpents, or vipers; and of their successes in stratagem, which would probably appear to us, if we knew their history, more striking." Sampson was of this tribe, who unexpectedly buried the Philistines in the ruins of the temple of Dagon, as a viper which lies on the road, causes the horse to throw his rider." He adds, "and indeed all his successes had been obtained in the same unexpected and ex-

traordinary manner. The tribe of Dan seems more to have excelled in stratagem than in open war."

I would subjoin, that though Sampson was endowed with miraculous strength from above, yet we may suppose that his native craft and sagacity operated, in devising those singular stratagems, which he used from time to time, for the annoyance and destruction of the Philistines. And how perfectly does the manner in which the Danites came upon, and destroyed the city of Laish, agree with the wonted practice of the American Indians, in the sudden and unexpected attacks, which they have frequently made upon particular places? (See Judges xviii. 27.)

I would observe in the second place, that the character which Moses gives the tribe of Dan, when pronouncing his blessing upon the twelve tribes, corresponds with the nature and practice of the Aborigines of this country. Deut. xxxiii. 22. "*Of Dan he said, Dan is a lions whelp, he shall leap from Bashan.*"

How frequently have the Indians, like ravenous lions, rushed upon some village in the night season, and having murdered a number of the inhabitants, and burnt their dwellings, they have retreated swiftly to the wilderness. And perhaps by morning light, they have been heard of at the distance of thirty or forty miles from the scene of murder and devastation.

I add as a 3d reason, that the Indians descended from the abovementioned tribe.—The Danites were the first which fell away to idolatry, from among the descendants of Israel. See Judges, chapter xviii. They were the persons who stole the molten God of Micha, and set up the graven image and worshipped it—verse 30. And that idolatry continued in this tribe is evident, as Jeroboam, after he had made his Golden Calves, set one of them in Dan. 1 Kings xii. 23. This was the same city the Danites had conquered, that at first was called Laish.

And they were among the first of

the ten tribes that were conquered and dispersed, by the king of Syria. 1 Kings xv. 20. "*So Benhadad hearkened unto king Asa, and sent the captains of the hosts, against the cities of Israel, and smote Ijon and Dan,*" &c.

4. That the tribe of Dan was broken and dispersed at an early period of the Jewish state, appears probable, as it was dropped from their Register.

The name of Dan is not mentioned, as I can find, in the New Testament. It is not among those who were sealed from the twelve tribes of Israel. Rev. chapter vii.

Doct. Swift, in a note on this place, observes: "Dan is wholly omitted; because idolatry was first established by that tribe. (See notes, Judges xviii.) Others, however, think the tribe of Dan had become nearly extinct." He adds, "nor indeed is it mentioned in the Genealogies in the first of Chronicles."

Hence, when we consider the early excision of the tribe of Dan from the people of Israel, for their idolatry; and their craftiness for enterprise, and their disposition to roam abroad in quest of prey, like lions' whelps; is it not highly probable, that they would be the first among the Asiatic nations, that should find their way to this continent?

And though it has been found that they retain a number of the ancient Jewish rituals, such as the offering animals in sacrifice, which they have done in many instances; and others might be mentioned; yet it is not strange that they retain no more of their rites, when we take into view their early separation from God's ancient Church.

And though their copper colour has been supposed to have been caused in part from climate, and from their manner of living in smoky huts, &c.: yet is there not at least a great probability, that Bilhab, Rachel's maid, from whom the Danites descended, was a woman of color? She was not of the kindred of Laban or Jacob, as we may suppose. And it was common in those times for men, who were

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accustomed to a civilized and regular way of living, to buy or procure servants of other nations. Thus the patriarch Abraham had servants born in his house, and bought with his money, among whom was Hagar the Egyptian, the mother of Ishmael. She was unquestionably a woman of color. Hence the Arabs and the inhabitants of the Barbary states, who are undoubtedly the descendants of Ishmael, retain their swarthy complexion down to this present time. Therefore, granting that Bilhah, the mother of Dan, was a person of color, the red complexion of the American Indians forms no objection against their being descendants from that tribe, but is accounted for on natural principles.

But I leave the subject, to be resumed by some abler pen.

HONOURABLE MUNIFICENCE.

The Christian public will rejoice to learn that MOSES BROWN, Esq. of Newburyport, has given to the *Theological Institution at Andover* the sum of *twenty five thousand dollars*, to found an additional Professorship. The same gentleman formerly gave the sum of \$10,000 to that Seminary. May the blessing of God, his peculiar blessing, even life for evermore, rest on him and his family!

The Church of America has great reason to bless Almighty God for his smiles upon that Institution. It was founded on prayer—it has been built up by prayer—and the daily, fervent, effectual prayers of tens and hundreds of thousands continually secure to it the blessings of heaven. After the present year, it will send forth forty Ministers of the Gospel annually; and, within ten years, probably not less than one hundred Ministers annually, to preach the unsearchable riches of Christ. About 150 Ministers have already been educated there, since it was founded. These are now preaching the Gospel to more than 150,000 immortal beings. What a prospect to those of its founders and benefactors who yet survive.—*Recorder.*

A DONATION.

Mr. Daggett, Principal of the Foreign Mission School, in Cornwall, (Con.) acknowledges the receipt of \$10, which came to him by mail, the 10th inst. in a blank inclosure, with the New-London, (Con.) Post-mark. This money has been delivered into the hands of the Accountant, the Rev. Joseph Harvey, of Goshen, for the benefit of the said School, for which it is presumed that it was designed.

It would be well, if those benevolent persons, who wish to contribute to this or of any charitable institution, without giving their names, would at least express the object for which their liberality is intended, that no mistake may be made in its application.

Cornwall, Feb. 16, 1819.

RUSSIAN PEASANTS EAGER FOR THE SCRIPTURES.

In Dr. Pinkerton's Journey from Mogileff to Minsk, he met with affecting proofs of the anxiety of Russian Peasants to possess the Scriptures.

I halted (he says) at a peasant's hut, for several hours, as it rained very hard. In the morning, before leaving the poor people, I made them a present of a Samogitian Testament, for having kindly sheltered me from the inclemency of the weather. A female member of the family began to read it. Oh, had you seen the joy which beamed in the countenances of all who surrounded her, at hearing the sweet words of the Gospel in their own tongue! She read, and they stood and listened with astonishment and delight. At last, the mother of the house came, and kissed and blessed the hand which bestowed the invaluable gift. The scene was peculiarly affecting, and spoke more powerfully in favor of the Bible Society than a thousand arguments. I had brought only twenty copies with me, to give to such as engaged to promote the Cause in the chief towns; but I could not resist the artless eloquence of the poor peasant, who had brought me one and twenty

versts in the rain, to give him also a copy; "for," said he, "though I am unable to read, yet my wife is a good reader, and reads her Prayer-book fluently; and how happy she will be to get the Gospel added to it!"

ANECDOTE.

About a year since, a merchant in one of our seaports, on fitting out a ship for India, told the Captain, at the time of making the contract for the voyage, that there must be no swearing among the officers and crew; that he, (the Capt.) must engage not to swear himself, nor permit others to be profane; that he must do as he pleased, with respect to taking command of the ship on these terms; but, if he accepted the employment, it would be expected, that he should rigidly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness was to be indulged. The Captain seemed to have no objection to reforming, but enquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. "Wear the ring that I will give you, and let the law of the vessel be explicitly known." Accordingly, he procured a ring for the Captain, with this motto engraved upon it; "SWEAR NOT AT ALL." The vessel soon sailed, and, after performing the voyage, returned a few weeks ago. On being enquired of, respecting the subject, the supercargo declared, that there had been no profaneness on board, excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed; and during the remainder of the voyage, both at sea and in port, the success of the experiment was complete.

This single fact is of inestimable value, as it shows how groundless are the common palliations of profaneness, and how easy it is to do good, when a person is seriously engaged in it, is influenced by principle, and acts with decision.

Panoplist.

Donations to the FEMALE EDUCATION SOCIETY OF NEW-HAVEN, received since Nov. 31, 1818.

From the Female Cent Soc. Bolton,	\$17
From a young lady in Philadelphia,	1
From a young gentleman in N. Haven,	1 60
From the Female Benevolent Society of Litchfield,	40
From ladies of Griswold,	5
From a lady of New-Haven,	10
From a lady of Georgia, to make her a member for 10 years,	5
From a lady of New-Haven,	10
From ladies of the 1st Congregational Society of New-Haven, of which \$10 is to constitute Mrs. Taylor a member for life,	17 25

\$106 85

The following articles of clothing &c. have likewise been received.

From ladies of West Greenwich, by Mrs Isaac Mead, 2 beds, 2 bolsters, 2 pillows, 2 bed quilts, 3 pr. blankets, 5 pr. sheets, 4 pr. pillow-cases, 2 shirts, 3 pr. stockings, 9 pr. woolen socks, 6 cravats, 1 1-2 y'ds black cloth,	93 42
From the Female Society of Middletown. 1 pr. sheets, 1 cotton covering, 3 shirts, 1 pr. pantaloons, 1 pr. shoes, 6 pr. woolen socks,	18 40
From the Female Cent Society of Bolton, 7 pr. stockings, 1 cravat,	4 33
From ladies in Salem, 4 pr. socks,	2 34
From the Corban Society of Derby, 1 surtout, 1 coat, 1 vest, 1 pr. pantaloons,	25
From the Female Education Society of Litchfield, 12 1-2 yards broad-cloth, 1 pr. stockings,	17
From Ladies' Charitable Society, Griswold, 13 pr. woolen socks, 1 bed-quilt, mittens and gloves, 1 pr. suspenders,	11 25
From two ladies in Guilford, 1 pr. sheets, 1 pr. pillow cases,	4
From the Congregational Church in Colebrook, by Mr. Twining, 2 vests, 1 vest pattern, 1 pr. shoes, 5 y'ds cotton shirting, 4 pr. woolen stockings,	16 42
From ladies in Woodbridge, 4 pr. suspenders,	1 33
From Mrs Townsend, of New-Haven, to constitute her a member for life, boarding given to Beneficiaries during vacations,	10
From Mrs. Judson, of New-Haven, to constitute her a member for life, do.	10

\$215 49

New-Haven, Feb. 20, 1818.

PUBLISHED EVERY SATURDAY
By NATHAN WHITNIG,
NEW-HAVEN.

Price { To mail subscribers \$2,50 in advance
\$3 in six months.